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IV.—NOTES ON SERVIUS.

The following notes consider a few questions not directly connected with a comparison of the Servius and Scholia of Daniel, although there seems to be a difference in lexicographical knowledge shown by each, and corruptions in the text are chiefly found in the Scholia. The most important question presented—the religion of Servius—is really a question of Biblical criticism, but we have touched on it only as it refers to Servius.

I. *The Religion of Servius.*

The impression made by some passages is that the commentaries are not from a Christian source. This impression, however, comes not from what is said in explanation of religious views, but from the presentation of some statements which, it would seem, a Christian writer of that period would not seek to emphasize. The passages referred to are the following: Servius ad G. 1, 466 *constat autem occiso Caesare . . . solis fuisse defectum ab hora sexta usque ad noctem.* Compare Matthew 27, 45; Mark 15, 33; Luke 23, 44 “and it was about the sixth hour and there was darkness over all the earth until the ninth hour.” The remaining passages are from the Scholia of Daniel: 2, 801 *Varro enim ait hanc stellam Luciferi, quae Veneris dicitur, ab Aenea, donec ad Laurentem agrum veniret, semper visam, et postquam pervenit, videri desiisse: unde et pervenisse se agnovit.* Cf. Matt. 2, 9 “When they had heard the king, they departed; and, lo, the star, which they saw in the East, went before them, till it came and stood over where the young child was.” The account of the deliverance of Peter, Acts 12, 7-10 “And his chains fell off from his hands . . . the gate which opened to them of his own accord,” finds a counterpart in the comment ad 4, 469 *iussit eum interim claudi vinctum; cumque sponte sua et carceris fores apertae essent, et vincula Acoeti excidissent; B. 6, 13 vinculis sponte labentibus.*

II. *The Servius of Macrobius.*

The careful comparisons made by others of statements in Macrobius on passages in Vergil and comments on the same

passages in the Servius, show that statements in the one were not utilized in the preparation of the other. However, in some passages Macrobius has borrowed liberally from Gellius, and the statements in an abbreviated form appear in the scholia. Were these taken from Gellius or from Macrobius? If from the latter, the scholiast may have considered them as the work of Servius the commentator. In the comment on *vexare*, B. 6, 76, the scholiast has *huc atque illuc*, as has Gellius 2, 6, 5, while Macrobius has *huc et illuc* 6, 7, 8. Ad 10, 314, commenting on *squalentem*, D. has *crebritate atque asperitate*; Gellius 2, 6, 20 and Macrobius Sat. 6, 7, 17 have *crebritate asperitateque*. Commenting on *matura* as applied to fruit—under cover of a quotation from Nigidius—D., G. 1, 260 says *poma, quae neque acerba sint neque putrida, matura dicuntur*. Gell. 10, 11, 3 *in pomis matura dicuntur, quae neque cruda et inmitia sunt neque caduca et decocta, sed tempore suo adulta maturataque*. The statement of Macrobius 6, 8, 9 differs only slightly from the latter. In none of these is the phraseology such as to indicate that the material in the commentary was necessarily derived from Macrobius, and the same is true with reference to other topics discussed in the commentary, and by Servius in Macrobius. Yet this fact does not prove that Macrobius may not have complimented the commentator by representing him as taking part, in his early years, in a discussion with the best of the men of his day. The Servius of Macrobius was a young man. Macr. Sat. 7, 11, 2 Et Disarius, “age Servi non solum adulescentium qui tibi aequaeui sunt, sed senum quoque omnium doctissime”; 10 “Servius his dictis venerabiliter adsensus obticuit.” If Macrobius introduced Servius merely as a compliment, basing the propriety of his presentation on the value of his later work, the words assigned to Servius must express the views of Macrobius, formed to some extent perhaps from a reading of the commentary. And even if the parts were actually spoken by a young Servius, many a change in views may have taken place before the writing of the commentary, which is evidently the work of mature years. Looked at either way, either as a complimentary assignment of parts to the young Servius or as an actual expression of his views, divergence in views, variations in statement, and other differences in presentation can have little weight in the determination of the identity of the two.

III. *Servius as Lexicographer.*

In a few passages the remarks of Servius indicate that he did not have at his command the entire Latin vocabulary. This is noticeable in the following comments: 1, 293 "ambages et compages antiqui tantum dicebant . . . compaginis enim nemo penitus dicit." The argument for a single genitive form for *compages* and *compago* was not closely observed. The MS D adds to the above comment, quoting from Ovid *compagine*, which is used again by the scholia ad 4, 646. Tertullian has *compago*, gen. *compaginis*, in all cases in the sing., and in the nom. plural. (See also Lex.) Ad 2, 15 INSTAR nomen est indeclinabile, licet Probus instaris declinaverit, ut nectaris. et caret praepositione, sicut 'peregre,' quamvis Serenus lyricus 'ad instar' dixerit. Ad 12, 923 Serenus is again mentioned as using *ad instar*, "quod in idoneis non invenitur auctoribus." Several examples of *ad instar* are cited by Neue, I, p. 484, and there are at least eight occurrences of the expression in Tertullian. Ad G. 3, 124 Servius says "nec pinguedo nec pinguetudo Latinum est." *Pinguedo*, however, is quoted from Varro by D. ad G. 4, 431, and by Macrobius Sat. 3, 15, 8, and is used by him 7, 13, 24 and 27. It is an addition of R to the comment ad B. 3, 5; is found Don. ad Ter. Eun. 2, 3, 26; Augustine C. D. 22, 12; Schol. to Persius 2, 63. (See also Lex.) The occurrence of these words, as well as *ac per hoc*, which is used by Tertullian, and by Augustine in C. D. more than one hundred times, may indicate that the writer of the Scholia of Daniel may have known these forms of expression, common to representative Christian writers, but which were not familiar to Servius.

IV. *Textual Readings.*

In the text of the Servius there is an occasional passage in which the reading is uncertain. Some of these can be satisfactorily corrected by substituting a common reading for the one given in the MSS; in others a slight transposition, insertion or deletion of letters or short words is necessary; in others, correction can come only through conjecture. This is especially true in the case of proper names, with which, except in a few instances, we have not attempted to deal. Most of the passages considered are from the Scholia of Daniel, and the ones from S. will be indicated. The following readings suggested, and in some instances accepted from others, have been to some extent based

on other passages in the commentaries. References are given to the line of Vergil, and in the longer comments also to the page and line of the Thilo-Hagen edition.

Book I.—6 (12, 7). The reading *quod non ab aliis* more closely resembles *quoniam aliis* than do the other suggested readings, and in meaning coincides with the words of S. ad 8, 314 *indigenae id est inde geniti αὐτόχθονες*.—8 (14, 14). The statement *!et hic MUSA non addidit μήνιν ἄειδε θεά, sed . . .* is without meaning, though the intention seems to be to call out the contrast between direct singing by the muse, and by Vergil under the inspiration of the muse, and this contrast is shown by taking 'MUSA' as indirect object of *addidit*, and supplying *ut Homerus*.—25. The reading here, CAUSAE IRARUM *nonnulli tamen !pro causa et dolore accipiunt*, seems to have arisen from taking *pro* as governing the words individually instead of the entire expression '*causa et dolor*.' This use of *pro* is common, e. g. 3, 591 *pro 'ignotus vir'*; 4, 390 *pro 'deficiens'*; 5, 107 *pro 'ipsi laeti'*.—248. *ipsum vero quidam dicunt !haec ora se appellasse* follows a comment of S. containing Antenoridae, and for this reason *Antenoridas* is not admissible, unless, as in some other places, the scholiast under *quidam dicunt* presents the views of Servius. If Antenor was like Aeneas in his love for Troy (cf. 1, 5; 3, 349; 7, 158; 9, 641) *hos Troas* will answer. *Filium*, 305, is meaningless, while *peritus*, though not closely resembling it in form, is a common epithet, e. g. 3, 607; 5, 7; 8, 552.—311. For *!curvis adlata navibus non*, we suggest *curata, occultis omnibus navibus*; and ad 329 *ad urbium custodiam* for *ad !uberum custodiam*. Cf. S. ad 6, 78 *idem enim est Apollo, qui liber pater, qui sol*; 4, 58 *numinibus quae urbi praesunt*. Ad 458 the scholiast says *et ambobus pro utrisque parte hunc*. As *unius partis* precedes, and 8, 142 *utrorum* is used to explain *amborum, utrisque partibus* may be correct. Cf. 11, 592; 762. The comment 479 *et mire in pictura !temporali adverbio quamvis non possit*, has probably lost *utitur* after *pictura*. *Qui . . . quique* is occasionally found, e. g. 1, 292 (108, 16); G. 1, 218 (183, 12), and so far justifies the reading *quique his eam regionem* for *quamque his regionem* 533. Ad 595 *solent videri . . . conspicere*, the force of *solent* has evidently been extended to *conspicere*, but the original may have been *videri si . . . conspiciantur*.

Book II.—22. *Evertere* is frequently used, e. g. 2, 602; 2, 624; 8, 157; 10, 91; 92, and the reading *quae eversa a Graecis est*

somewhat resembles *qui !et ipsa Graecis est*. Ad 143 the scholiast gives the derivation of *intemerata*, *de libris sacris commutatis litteris esse praesumptum*, *!timaram enim fidem, id est sanctam appellabant*. *Merito* for *mereo* seems to have been an early formation, and the participle of its negative *inmeritata*, with one change of *I* to *e*, will give *intemerata*. *Aut* for *et* seems required 210, *suffecti oculi et suffusos oculos habentes*, which combines the explanation by the nominative as in S., *SUFPECTI pro infecti*, and the not infrequent acc. with *habere*. Ad 299 a quotation by S. seems to have been lost and *ut ait* changed to *ut est*. The statement 482 *auxit tapinosin †in dicendo 'lato ore'*, seems a case of dittography, as *dicendo* is freely used, *dicens* occasionally taking its place, e.g. 2, 46 *adfectavit tapinosin dicens 'ligno.'* Ad 489 *confusae, sine consilio* seems the best reading for *confusio, consilio*. Cf. 3, 452 *ignari, sine consilio*; 4, 300 *sine animo, sine consilio*. The quotation from Sallust, 564 *!com Sertorios neque rumperet an levi copiam avibus*, is incomplete, though sufficient for the purpose of the scholiast, and needs a slight redistribution of letters, *quom Sertorius neque erumpere tam levi copia navibus*. Ad 2, 610 S. says *notandum quod deos facit opera sua evertere*, and this will sufficiently fortify the reading *adhuc opera sua non evertant* 599, for *adhuc sua opera !sua non avertant*. In the same way *se luctu conficeret* G. 1, 33, supports *luctu* for *!ad luchi* 626, while *ut si quis suadeat* 4, 47, decides the reading 638. Ad 693 (320, 8) there seems to have been a displacement of *pro*, and change of case in *auspicio* in the comment *quod de Ascanii !pro capite auspicii se obtulit*.

Book III.—The comment ad v. 133 (367, 22) *ex qua ortus eodem nomine Aeneas*, establishes *Aenean* as the proper word ad 80 (354, 2) *edidisse filium nomine !an.*—133. For *†ibique putant* read *plerique p.*, a common statement when *alii dicunt* precedes, as here. Various corrections have been offered for *PORTENDERE !significari debito* 184. It seems best to reconstruct from other comments and read *significare, deberi*. S. adds minus 'deberi,' and says 7, 256 *PORTENDI praedici, significari*; 3, 501 (429, 5) *regna deberi*. In the comment (207) *REMIS INSURGIMUS !cum remes, anaremos, id est exsurgentes fortius remigamus*, oars and endings have become mixed, and this is perhaps 'unum de insolubilibus,' though *incumbimus remis* (Verg. 5, 15; 10, 294) probably forms part of the comment, and perhaps *agimus remos*,

as *remus agitur* is used elsewhere in the commentaries, e. g. 4, 583. The casual and the fatal are contrasted 265 (388, 4) *aut certe ideo 'casum' ! ne si fatales averti non possit*. A similar statement occurs in S. 7, 120 DEBITA bona periphrasis est ne 'fatalis' diceret. Ad 274 (389, 5) *ut Sappho †quae his inde desiluit*, for *his inde* read *exinde*, which occurs rather commonly, e. g. 2, 166; 6, 136; 7, 800; 8, 315; 8, 365; G. 2, 161. *Identidem* 279 (391, 2) will give a satisfactory meaning in the comment *cum se ! in dies inditum ungueret*. Ad 303 *non dixit cuius, sed exin ! latinis intellegitur*, read *ex inlatis*. Though the participle does not seem to be used as a noun elsewhere in the commentaries, other forms of *inferre* are quite freely used to introduce both direct and indirect quotations, e. g. 2, 244; 8, 172; 12, 136. *Antique additae* resembles *! aut quia datae* 305. S. ad 2, 415; 2, 500 defines gemini, proprie simul nati, and ad 1, 313 calls attention to the archaic use of *bina* for *duo*, which would warrant a like comment by D. on *geminas*.—349. A negative has fallen from the text, or perhaps *devitavisse* has been distributed in the comment *multi putant Aenean ! de ea (or et) venisse ad Epirum*. The comment of S. ad 475 seems correct, Graecus est ergo de quo valde apud ! eos quaeritur, the plural *eos* referring to Graecus as elsewhere, e. g. 11, 383 est de Graeco: nam ita dicunt; 12, 7; B. 10, 19; G. 2, 98; 1, 207 graece . . . dicunt. S. ad 553 connects Caulon mentioned by Vergil with Mt. Aulon, on whose summit there was a city ! olim non est, evidently for Caulon nominatus est. The apparent irregularity ad 681, in ! inmane autem quod ait, is removed by inserting *est*, as G. 1, 47 inmane est quod ait. Ad 689 the reading of Schoell, *παντηχῆεις*, gives the Greek equivalent of the explanation of Servius for Pantagia *quasi pantacuus* dictus est, quasi ubique sonans. This, however, is too far from the form in the text. The transfer in meaning from 'all hearing' to 'everywhere echoing' is possible, and *παντάκουσα* or *παντακῦας* (Nager) closely resembles the words of the comment.

Book IV.—50. For *! et alii quod te* read *et alibi quod ait*, and cf. 2, 793; 4, 137; 5, 626 quod in primo ait. Ad 77 *! retulit pervigratum est* may be for *se retulit*. *Pervigilatum est*. In the comment 108 *quod autem addidit ! satis bello exserte*, supply *docet* and read *q. a. a. 'bello' docet satis expertam*. For † *Mercurius* 243 (508, 9) we suggest *cum secure*, and for † *adhic* 271

(515, 7), *et hic*, which is freely used in the comments. 367 *nec tigres iuxta †dum cognitae* may be changed to *n. t. i. sunt cognitae*, and *pondera iures* 476, to *ponderari res*. Ad 620 *extanguinem dicunt repertum*, *extanguinem* seems like a combination of *extinctum* and *exsanguem*. We suggest *dicunt extinctum nec repertum*, and ad 681 *illam crudelem dicit, quamvis sit dubium 'tu an ego.'*

Book V.—117 *genus †italu Memmi* seems modelled after the statement of Vergil *Italus Mnestheus*, which would favor the reading *genus Itali Memmi*. In the same way ad 179, commenting on 'at *gravis . . . madidaque fluens in veste*,' D. uses a part of the words of V., *et ideo 'gravis' madida*. Read *et ideo 'gravis' quia 'madida in veste.'* Ad 1, 3 (9, 25) the statement is made *amissus Palinurus et Misenus*, which will support the reading 840 *in undas cecidisse constat et amissum*.

Book VI.—Ad 279, commenting on the catalogue of evils given by Vergil, D. has *mire !cum omnia in vestibulo, bellum vero in limine ipso posuit*. From Vergil's description we may read *mire letum Orci in vestibulo*.—871. The comment of S., *nam !felicitas vestra sunt munera*, may be amended by reading *infelicia* for *felicitas*.

Book VII.—188. Among the *pignora* of the Roman Empire is mentioned *!aius matris deum*. No satisfactory word resembling this in form has been suggested, and *currus* might as well be read. Cf. Verg. 3, 113; 6, 785; and Munro ad Lucr. 2, 600 seqq.

Book VIII.—Ad 67 *et cito* is meaningless; perhaps for *in tertio* misplaced. Ad 144 change gender of terms and read 'geminum est praeteritum.' Ad 429 (265, 6) *fulmen trisulcum est: aut enim terebrat aut incendit aut †disciplina*, three verbs evidently have been used to explain *trisulcum*. For last verb read *diffindit*, and cf. 2, 649 *tria sunt fulminum genera. est quod efflat, quod incendit, quod findit*. A wonder in the clear sky justifies *in eo est omen quod 'aperto,'* ad 523.

Book IX.—8. For *tutam* read *Troia*, and cf. supra, ad 1, 248. Ad 289 *non a participio †futura cum Terentius, futura* may represent an original *utilitur, —non participio utilitur: ut Terentius*. Ad 606 *sit ita* may be for *sic ait*.

Book X.—Ad 25 *excessus* may be for *excesserat*, and 76 *veniam det !negentibus* for *v. d. rogantibus*. Cf. Verg. 11, 101 *veniamque rogantes*. Ad 272 (423, 3) †*ple vel inpleniores* may have been formed by a redistribution of *plures in Plinio*, the *-res* of *plures* forming a new comparative from *in Plinio*. In the comment 497 (443, 2) *multis saepe advotus contumeliis*, one modifier is superfluous, and may be disposed of by reading *multis permotus contumeliis*. The statement 705 PARIN CREAT *plus est, quam si diceret 'face praegnas,' incendit paret*, indicates that the scholiast noticed the evidently unnatural conclusion 'face praegnas Parin creat,' though admitting that it is more forcible than the natural outcome *incendia parit*.

Book XI.—202. *Facit* may be read for *pater*, and 826 *cogitaret* may be supplied. The scholiast ad 11, 239 states: *Diomedem Aetolum dicit, quia pater eius Tydeus Aetolus fuit*. Guided by this, we may read ad 308 *a patre eius Tydeo ideo Diomedis mentionem intulit*, instead of *a patri usque adde in D. m. i.* Ad 879 *potanda elocutio* is evidently for *notanda e.* Cf. 1, 75 *notanda figura*; 135 n. *sermo*; 561 n. *breviloquium*; 3, 72 n. *varietas*.